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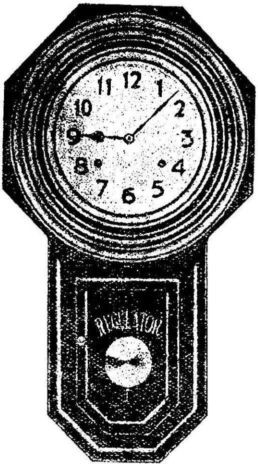

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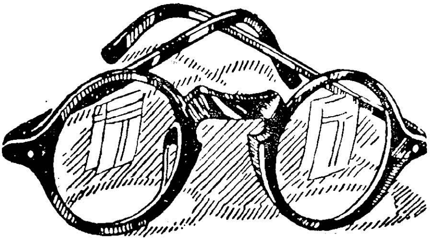

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Blessed Future

(Diary Leaves)

By NICHOLAS ROERICH

LET us recall the wise words of the Omaha tribe about death: "No one can avoid, and no one must fear death, since it is unavoidable." Likewise the ancient Mayans calmly said, "I go to rest" If we remember the words of Socrates before his departure, before draining the cup of poison, or the thoughts of Plato about death and even Epicurus, not to speak of the lofty attitude towards this act in the teaching of India, we see the same reasoned wise consciousness about death as about alteration of existence. We see the same consciousness of eternal life which is so clearly joined by the sacred Covenants.

Many are not aware of the varying conceptions of the future life which different religions give, and it is well for us to direct our attention toward some of the conceptions of the religions of the world. Christianity affirms:

"In my Father's house are many mansions."

"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory'.

"Surely goodness and mercy shall follow me
All the days of my life.
And I will dwell in the house of the Lord for ever."
"God will redeem my soul from the power of the grave;
For, he shall receive me."
"Man goeth to his everlasting home.
The dust returneth to the earth as it was.
And the spirit returneth unto God Who gave it."

We see here the promise of a future life, a life where we may dwell in a state much better than that which we know physically and furthermore, in the mysticism of Saint Paul we find well illustrated the fact hat this mortal existence of ours is one which must be changed before

this life can be reached; that is, to quote again, "This mortal shall have put on immortality" indicates the fact that Saint Paul saw beyond physical world and its limitations, and furthermore, saw the potential abilities of man to add to his own existence through knowledge and experience in a manner that would lead to the fulfilment of a better life in a different form.

To cite a few more examples, Buddhism says:

"Earnestness is the path of immortality;
Thoughtlessness, the path of death.
Those who are in earnest do not die;
Those who are thoughtless, are as if dead already."
"That individual in this world who reflecteth right thoughts,
Who uttereth right words, who doeth right acts,
Who is learned and virtuous here in this brief life—
He, after the dissolution of the body, goeth to heaven."

Confucius also pointed out that the spirit lives on and achieves a greater state of happiness when, in his writings we read:

"All the living must die and, dying return to the ground.

The bones and the flesh moulder below and, hidden away, become the earth of the fields.

But the spirit issues forth and is displayed on high in a condition of glorious brightness."

In Hinduism we find the keynote directing man that virtue is to be obtained, that ignorance must be broken, and then man can reach a place where physical limitations no longer exist. The following exemplifies these points:

"As a goldsmith, taking a piece of gold, reduces it to another newer and more beautiful form—just so this soul, striking down this body, and dispelling its ignorance, makes for itself another newer and more beautiful form.

"In the heaven-world there is no fear.
Leaving behind both hunger and thirst,
And out of the reach of sorrow
All rejoice in the world of heaven."

The Mohammedans believe that those who give their lives to their religious convictions will have the greatest opportunity in the life to come. It is stated in the Koran:

"Thou shalt in nowise reckon dead those who have been slain in the cause of God.

Nay, they are sustained alive with their Lord (Saith the Lord:)

"Those who fulfill God's covenant, and break not the compact; and those who attain what God has bidden to be attained; and those

who are patient, craving their Lord's face ; and are stead-fast in prayer; and secretly and openly expend in alms of what We have bestowed upon them ; and ward off evil with good—these shall have the recompense of the Abode."

"Such as repent, and believe, and act aright—these shall enter Paradise."

In Taoism we find a theory of eternal life that death is the means of reaching our true home. This is told as follows :

"To know eternal law, is to be enlightened.
Not to know it, is misery and calamity.
He who knows the eternal law, is liberal minded.
Possessed of the eternal, he endures for ever.
Though his body perish, yet he suffers no hardship."
"Life is a going forth. Death is a returning home."
"To recognize one's insignificance, is called enlightenment.
To keep one's sympathy, is called strength.
He who uses the Eternal's light returns to the Eternal's enlightenment, and does not surrender his person to perdition.
This is called 'practising the Eternal'."
"To know the harmonious, is called the Eternal.
To know the Eternal, is called enlightenment."
"Whatever is contrary to the Eternal, soon ends."
"Look on death as going home."

Zoroasterianism states:

"The world hereafter shall be
The worst world for the wicked,
But the best thought for the righteous."
"The wise Lord with Dominion and piety
Shall give us welfare and immortality
In accordance with right by His holy spirit
And by best thought, deed and word."

Meanwhile in the confused minds of the West, particularly in the 18th and 19th centuries, when negation laid its dark path, we see a sort of animal terror in the face of the natural change of existence. Even recently this could be written about, as the intellectual de Sevigne expressed herself: "Death is so fearful, that I hate life more for the reason that it leads to death, rather than for the thorns with which the path of life is sown." The idea of death poisoned life for Alphonse Daudet, Zola, Goncourt, Maupassant and other apparently fearless and broad thinkers.

At the same time among people living close to nature, the word death is not generally employed. They say "he has departed" or 'he has passed away", that he is terminated for this expression of existence. People in contact with nature are in contact with the basic

teachings of truth: people, being made natural thinkers, likewise naturally understand the significance of change of being. Fear of death it would seem could arise only in malefactors who darken their consciousness with crimes and intentional wrong-doing. It is fully understood that each traitor suffers such a striking change of existence. Indeed within himself he entirely understands that he is being plunged not into non-existence but into some other form of existence. If in his present existence he has over burdened his heart with quantities of dark purposes and actions, then indeed he does not know if it will be easy for him in some conditions unknown to him. Doing unworthy deeds yesterday, man tries to avoid responsibility for them. Such terror at the unavoidable passage into the unknown world is fully understood by people who have darkened their earthly existence with heinous deeds either material or mental. Surely it is not necessary to repeat again, that thought will be even more potent than word or muscular movement.

Does it not seem strange that, along with criminal beings, certain apparently broad thinkers have also fallen into animal terror before a change of existence? One would like to know if they easily changed their earthly homes. Perhaps too on the earth some of them were not easily moved about. It is well-known that some people believe that they can create and think only in their long occupied domestic environment. Each unusual surrounding already hinders them in expressions of their creativeness. But surely it would seem that precisely diverse impressions and unforeseen experiences and dangers must sharpen thinking, resourcefulness, and boldness. According to courageousness you can form an opinion about many other qualities of a man. But of course courage is tested not by sitting by the stove, but there where conflict is encountered with the elements, with darkness, and with all ignorance.

He who knows about eternal life by that very fact knows also his joyous responsibility for each action, mental and muscular. In prayers is introduced this great significance of the words "eternal life." He who thinks upon this, understands that life is always multiform, both in horizontal and vertical sense. Even according to primary physical laws he understands that each minute everything is altered and never arrives again at the former state. In this movement is contained the greatest creative generosity. And how joyful beneficent the obligation, to participate according to one's strength in this all-inclusive creativeness.

The Apostle said clearly and briefly: "We do not die, but are changed." Here in a few words is contained the attestation of eternal life. And you remember the words of the Bhagavat-Gita about the invisibility, unchangeableness and eternity of Being. In all the ends of the world has eternal life been solemnly and triumphantly confirmed.

It means there must have been some unnatural violent frightenings to lead humanity into such an ignorant understanding of the act of change of existence. At the same time people begin to speak about life on other planets about which only recently even notable astronomers merely shrugged their shoulders. We remember how for such affirmations Flamarion was threatened with loss of scientific standing and with being placed in the class of amateurs. But already now the better scientific authorities refer far more cautiously to such recognitions of eternal life.

Indeed such a basic concept may be perceived only in affirmation. Each ignorant doubt imposes on this clear affirmation well-nigh incurable cleavages. It is deplorable to see, when intelligent thinkers fear death and with that infect the ignorant masses. Why are they not imbued with that luminous knowledge which composed the most ancient wisdom, confirmed by the best thinkers of all ages? In accordance with the best you too arrive at the best.

A Social Economy for India

By N. SRI RAM

DR. Annie Besant gave clear indications in her writings, including her Commonwealth of India Bill, which was taken to London in 1925 and read a first time in the House of Commons, as to the kind of economic programme which India needs. What follows is an economic plan based mainly on her ideas :

Land Nationalization. Land nationalization is fundamental to this programme. This means the abolition of private owning, of zamindaris, the land being along with labour the primary source of all capital. The ownership of residential property will be permitted; also gardens surrounding houses. National land will not be cultivated by a bureaucratic State Department. But each village will be given control and cultivation of the land around it. This land to be suitably demarcated and not to be unalterable as regards its limits. At present there is a periodic Government survey of land for assessment purposes. Similar surveys will continue for adjustments. There must be a relation between the population of the village and the value of the land assigned to it. This and all connected matters should be worked out by a nationalization commission.

Land which is not assigned to a village may be assigned to the Taluk or District Council. Special areas may be reserved for the supreme State Government. The problem of fragmentation of land will thus come to an end and the problem also of land encumberment.

The Village Panchayats will have the capacity and inducement to use tractors, manure, etc. It should be part of their duty to cultivate the land in the most scientific manner. They should be helped in this work by the Taluk and District Councils. (See the functions of these Units of Self-Government, as delineated in the Commonwealth of India Bill.) Each village will be in reality not a zamindari but a kind of commune in which there is no sub-leasing.

Nationalization will not be brought about by expropriation, but by gradual methods. The Government or State will take over the land at a certain fair value and pay for it in instalments, with interest. The payment can be effected out of the produce of the land, if it is properly cultivated. It may be possible to issue debentures with the land itself as security. The State has the right even now in India to take over any land and pay compensation.

Village Self-Government. The Village thus endowed with adequate capital must look after itself, that is *all* its citizens.

It should keep a register of its citizens. It should look after the citizen and he must discharge his obligations to it. There will be no need to take a decennial census under this system because each village and town will have up-to-date particulars all the time.

Each able-bodied citizen must give his labour to the village for a certain number of days in the year or an equivalent in money. The labour may be in any form that is useful; cultivation, teaching, lectures, policing, digging, singing etc. The Village must provide each citizen with housing, clothing, food, free education for his children and medical aid.

These benefits will be given free to such of its registered citizens as are orphans, too old to work, ill, or otherwise unemployable or unemployed. The general idea is that the Village must be like a joint family in which those who *can* shall work and earn, and those who *cannot* are looked after by the others. There must be sufficient flexibility in the arrangements to provide for individual needs. This can be attained only by working such a plan, which will have to be carefully drafted by persons with practical minds and experience. "To each according to his needs and from each according to his capacity" can best be carried out in such small areas, and in organizing a village or town economy on this principle, different lines may be adopted in different places.

Key Industries. All mines, oil-fields and water-power should be nationalized; also railways and shipping. (In India railways are mostly State railways.) Key industries—iron and steel, chemicals, etc.—should be run *mainly* by the State. It may or may not be necessary to prohibit private manufacture of such industrial products. (In India arms cannot be manufactured privately) It would be difficult when the big firms and plants are taken over by the State—again with compensation to the shareholders—for any small firms to compete with them. It is also to be considered whether certain industries which supply essential needs, such as textiles, should not be taken over—not necessarily monopolized—by the administrative units (say Taluka or District) so that supplies may be controlled or at least assured. All monopolistic industries, such as jute, in India, ought to be State-owned.

Tram services and buses in towns, electric and water supply, generally speaking public utility concerns, will be owned by Townships or Taluks, or Districts Boards, as the case may be.

Exchange and currency will be brought under State control by a system of State-banking.

Wages and Profits. In every District, Taluk and Village, there will spring up under the proposed system a scale of remuneration based on production by the people in that area. For instance, in a

village in Madras, the produce of the village land and the population of the village which has to be looked after (workers and non-workers) will be the chief factors in determining the distribution to each individual citizen. Each will get little at first but very much more as the village is developed. Whatever the money value of the benefits or remuneration he receives—it may be in kind or in cash—may be taken as a minimum standard of wage enforceable in that area. It will be a *natural* standard, and it is the local authority who will enforce it upon the directors or employees concerned.

As regards profits, there must be a scale of taxation which will ensure the appropriation of a substantial portion by the State. Another share must go to the workers, manual and intellectual in order to give them an incentive to efficiency. Only a small share will go to the men who have lent money so long as such capitalists exist. They may be liquidated in course of time by the purchase of their shares at a proper value. All these elements must be represented in the management.

Rights of Women. The right of private property will be maintained (within limits). Succession tax may be modelled on the lines developed in England, but increased in its scope. The abolition of artificial and arbitrary laws such as the law of primogeniture will be gradually brought about, women being given the same rights as men.

An important point in this social economy would be the recognition of maternity as a necessary social function and adequate provision for mothers in each economic area.

Interest. Limitation of interest. The principle that a limited surplus capital, that is wealth not used up, can go on breeding capital, bearing interest, for ever should be definitely abandoned. In south India the ancient rule was that when 100 per cent had been paid by way of interest, the debt must be deemed to have expired. This principle will enable indebtedness to be extinguished by all conscientious debtors, including Government.

In the international sphere Dr. Besant had in mind, among other matters, a planned economy for the world as a whole, as well as within each Nation, but without suppression of individual enterprise and experiments. The regulation of customs by an international authority and barter trade between Nations is to be encouraged in order to minimize exploitation by finance.

Upton Sinclair

By K. P. PADMANABHAN TAMPY, B.A.

(*Continued from our June Issue*).

VI

"*Mental Radio*" a competent and comprehensive study o telepathy based on the experiments of Mrs. Sinclair, was sprung upon the public as a great surprise in 1930. The book is full of gripping interest and written after genuine experience. Hence it compels respectful recognition as being thoroughly authentic. It was enthusiastically received by scientists experimenting in Telepathy.

The next book published in 1931 was "*Roman Holiday*". Throughout Sinclair's career as an author he has been intrigued by resemblances between his own America and the Roman republic at a certain stage of its development. *Roman Holiday* which is a scholarly criticism of the American scheme of things told in the most delightful manner, reveals the supreme story-telling genius of the author. The foremost among authors and critics welcomed this book as lively, original, ingenious, interesting and immense fiction. For rare story-telling and stinging satire, the book is unique.

"*The Wet Parade*", a bulky volume which deals with liquor drinking and rum traffic in America for a period of over two scores of years, appeared in 1931. Prohibition has been a theme in which Sinclair had been interested all through his life. This strong and daring novel characterised by clear-cut originality and brilliant narrative power ranks with his excellent novel the "*Oil*". The style of the book is vivid and arresting and the characters live and move before the eyes of the reader who is spell bound. This hammering, sneering and indignant novel opens the eyes of the great masses to the utter falsity of their insidious propaganda and portrays with reality the destructive anti-social effects of liquor in a complex civilisation. Sinclair has throughout his life remained a teatotaller and entertained the greatest aversion for intoxicants.

The Wet Parade is a classic among literature dealing with temperance. The book has been widely recognised as the greatest novel on prohibition. The success of this novel has been so enormous that it had to be made into a motion picture, a talkie, by Metro-Goldwyn-Mayer. Col. Woodcock, Head of the Federal Prohibition Service on seeing the picture called it "a monumental work, which does for prohibition what 'Uncle Tom's Cabin' did for slavery". Biting sarcasm, penetrating humour, and fiery propaganda render this sensational volume of absorbing fiction virile.

"*The American Outpost*", a Book of Reminiscences, appeared in England under the title of *Candid Reminiscences: My First Thirty Years.* This interesting book sets forth in a light and anecdotic vein the first thirty years of Sinclair's adventurous life. The most puzzling problem that has long racked the fertile brains of the best critics of Upton Sinclair, i. e., how America made a valiant socialist agitator out of the great grandson of a naval commodore, finds its explanation and solution in the *American Outpost.* It gives a clear, spirited, and delectable account of the author's adventurous and eventful life which has throughout been a heroic fight against poverty, oppression and injustice. The book is the story of the wonderful and humanitarian flowering of a lad in the streets into a genius, the causes for which he fought valiantly for half a century and nis tough but successful fight with his powerful enemies, the romantic account of his romantic marriage and divorce. This whole, amazing, incredible story of the man who bravely lived it, is told candidly in this book. Sinclair's observations on men and things, which the reader comes across in this book of Memoirs, are straightforward, interesting and full of great insight.

"*Upton Sinclair Presents William Fox*", another bulky novel magnificent, strong, daring, full of thrill, humour and human weakness was ushered into the literary realm in 1933 and was enthusiastically welcomed, by the intelligentsia. This brilliant work of fiction, a story of the Wall street in all its nakedness and hideousness, was read with passionate zeal by all Congressmen. The book is a terribly damning and unchallengable record of crookedness in the highest places inseparably as it were linked with the high and imposing names of the wealthy, influential and heartless business magnates. It is undoubtedly the most comprehensive and vivid account of the inhuman means by which finance capital works to the utter detriment of the higher and larger interests of the wider humanity.

VII

Sinclair was many a time called upon to give expression to his views regarding President Roosevelt and his policy. The Socialist author was often questioned - "Is this the final breakdown or can Capitalism make one more boom?". Sinclair had to give out his mind and he dashed off a short but learned article on the subject, "*An Open Letter to the American People*", to the Editor of the "Liberty" who readily published it and called it "the greatest piece of statesmanship since Lincoln's Gretysburg Address." Sinclair covered the subject in a little book entitled "*The Way Out: What lies ahead for America*". This is an inspired piece of literature from the "Prophet of Social Justice" and is profound moving and epoch-making. It has high literary quality and emotional fervour. The

style is clear and penetrating and the book triumphantly demonstrates the author's unlimited and intimate knowledge of human nature. This book of political wisdom reveals the great and comprehensive understanding of hard problems usually confronted with horrified sneers or ramping hysteria. *The Way Out* is a brilliant performance, clever, timely, ironic, learned, a mirror reflecting the vagaries of a mad-cap generation standing on its head and wriggling in an insolent posterior. This book of fire and truth won for its author the inspiring appellation "A Modern Prophet".

In 1933 he wrote a book named "*I, Governor of California; And How I Ended Poverty—A True Story of The Future*" His platform set forth in this important work calls for the ending of poverty in the State. The principal feature of Sinclair's ambitious political programme is to put unemployed and dependent persons at productive labour, permitting them to produce what they consume and in that manner taking them off the clutches of the tax collectors and reversing the course of the State towards bankruptcy. In this arresting book of political wisdom an intelligent and powerful demand is made for the graduated taxation of wealth, and of pensions for the aged, blind and infirm, and for the widowed mothers of dependent children. The book easily became the best seller in the country. The interesting and soulsearing story of his failure at the polls is set forth by Sinclair in his brilliant book, "*I, Canidate for Governor: How I got Licked*". This volume ran serially in sixty newspapers and was hailed by all as the best inside view of American politics ever available in print.

"*We, people of America: and How We Ended Poverty*', by Sinclair is a book of wise statesmanship. This interesting book, a "True Story of the Future" and an account of a Four Year Plan to make America on the National EPIC Plan, reveals the political genius of Sinclair. In this book has been stated Sinclair's political philosophy which has evolved during his forty years of selfless and sincere service to the people's cause. Political thinkers of the world welcomed Sinclair's EPIC Movement as one of the greatest constructive political programmes, nay, as a "Political Miracle".

Upton Sinclair's next work was entitled "*Co-Op—A Novel of Living Together*". This famous American author who is known as much for his robust idealism as for his genius for story telling, has long been an enthusiatic admirer of the Co-operative movement and was drawn into it at an early period of his literary career. In this novel which contains eighty-five characters chosen from every class in a Californian city, Sinclair presents his own theory of Co-operation in the clever guise of fiction. In this story of the California Self-help Co-operatives, one comes across unemployment, its causes and cure, set forth in the actions of one or two thousand men and women who combine in a spirited effort to obtain the tools of production and

win security for themselves. These stalwart souls work, argue, starve, suffer, hope, fear, love and hate and their humour, pathos, excitement, tragedy, courage and wisdom are most satirically and poignantly described by Sinclair in this book. Sinclair assures the reader that "everything in the story did happen to some one". The "CO-OP" or Co-operative colony described in this Novel is of a very idealistic special kind and not one of the usual types found in England or Denmark.

Sinclair is at his best when he describes the muddle the Rooseveltians make of their relief schemes. This novel presents a plan for a new economy based not on private enterprise but on Co-operation. The book sets the reader to think seriously about the unsuitability of the Capitalist economic system. "*CO-OP*" is a thoughtful piece of Sociology which touches the souls of people and it may well be likened to such masterpieces as "Growth of the Soul", "Looking Backward" and "Les Miserables".

The "*Gnomobile*" by Sinclair published a couple of years ago is his first children's story which he felt impelled to write as the result of a tour through the giant redwood forests of California. The book is sure to delight little folks. The "*Gnomobile*" proves that for a good writer there is no theme small and that out of small themes he can create master-pieces in art and literature.

VIII

Sinclair's first work, "*Springtime and Harvest*" appeared when he was hardly twenty-one. He made his debut as a novelist with three or four hundred copies of a crudely printed book. Forty-years have passed by since then and to-day Sinclair is by common consent one of the world's foremost writers and the most outstanding Labour Novelist who has fully and mercilessly vindicated the foster spots of moribund capitalist society. To-day Sinclair enjoys an all-world reputation and many of his books have been translated into different languages. The *Jungle*, one of his best known works, has been translated into twenty-five languages. The books of Upton Sinclair, in translations and foreign editions, came up to a Bibliography of 525 titles in 34 countries in 1930: "*Oil*" and "*Boston*" "continue to be" the "best sellers" in many countries. Up-to-date, there are over 750 titles in the Bibliography of foreign translations and editions of Sinclair's books in 50 languages and forty-two countries.

Sinclair is one of the world's preeminent and transcendent voices speaking against every form of injustice and championing with intelligence, courage and determination, social justice and devoutly endeavouring towards a better world. So great and bewildering is his reputation as a fearless fighter in the cause of Social Protest that his standing as a literary artist is sometimes under-rated by certain high-brow critics. Verily, Upton Sinclair is a literary giant whose stature grows more and more arresting as days roll on.

Sinclair is born with a superfluity of aesthetical and ethical strength and his aim has been pure from the very beginning. In all his works it is the man who speaks, the man who loves his fellow men and strives to lift them to higher humanity. He is armed with so much artistic strength and spiritual fervour. First and foremost he is a man of action. The great trouble Sinclair has with his literary work, is to make it short and not too tendentious. Upton Sinclair has learned to control himself, and harness his strong artistic horses before the heavy cart of ethical feelings.

IX

Sinclair is a colossal genius in the world's literature, who in early life rising almost at a single bound into the highest reputation over all the world, by gradual advances fixing himself more and more firmly in the reverence of his countrymen, has ascended with much exertion through many vicissitudes to the supreme intellectual place in the literary realm of to-day. He did not blunder into renown nor were his achievements mere accidents. Now after three decades of distinguished literary service Sinclair reigns full of honour in the world of modern literature, still forwarding whatever can profit culture. He is the author of more than sixty books, most of which are bulky. He is an indefatigable novelist who, as a gallant soldier of humanity, loves justice and hates inequity. Sinclair is a merciless foe of the exploiter. A man, well known to all the lettered people of the world, his life has throughout been one splendid and spirited sacrifice to the lofty ideals of Truth, Beauty and Justice. He has been truly regarded as "one of the greatest consciences of our society" and one of the most prodigious men of action the world has ever seen. Upton Sinclair is one of those strong and unrelenting spirits whom the present does not please at all and who are deadly opposed to all the corruption, inequality and injustice so rampant in modern civilisation. His name, surely the greatest in American literature, is thoroughly political and militant. He has portrayed the most sacred struggle of mankind, the struggle for human rights against the monarchs of money. He wants injustice to be swept away from the earth. He is a born publicist, a fiery propagandist and a fanatic of truth. Floyd Dell hits it off thus:—"Upton Sinclair who is, I think without any question the greatest Journalist that America has ever produced, as well as being, when he chooses, one of its few great Novelists.—Upton Sinclair knows the trick of making the truth as interesting as the damnedest lie ever told."

Sinclair, though a literary man, is no less famous as a champion of the weak and the oppressed, and an uncompromising hater and fighter of all wrongs Though an idealist, Sinclair is a cent per cent believer in the inestimable good which modern machine civilisation is capable of producing. He centres all his hopes for righteousness and

comfort upon the revolutionary possibilities of machinery. He is actively associated with the Socialist party. This is evident from his life both as man and author. He was Socialist Candidate for the Congress in 1906 and 1920, for the Senate in 1922 and the Governorship of California in 1926. Says he :— "What brought me to Socialism was more Christianity than anything else. I saw that those who professed Jesus did not practise him nor understand him. I wanted to and the more I came to doubt His divinity, the more important it seemed to me to understand and apply the human side of teaching."

X

Upton Sinclair is possessed of a very pleasing personality which finds an easy passport into the hearts of all. Frank Harris in his famous book "*Contemporary Portraits*" paints Sinclair the man thus:— "A handsome fellow of good middle height and strongly made, Sinclair reminded me at our first meeting of Wells; but his features were even more regular and forehead broader. The eyes, too, were fuller of light, and kinder than Wells' eyes; not such reflective mirroring pools, I mean, but quicker, brighter, vertical wrinkles between the brows—surely of doubt and thought; perhaps of disappointment grown impatient or querulous. Nevertheless a fine well-balanced face, backed by direct, cordial, decisive manner which contradicted the wrinkles". Sinclair the man is no less interesting than Sinclair the author. He is a slight well-built man ever active and buoyant. His eyes are full of light and they have a rare penetrating power. He has a boyish face which radiates a strong magnetic charm in relaxed moments. His brows furrow deeply and persistently when he turns his soul against some social problem. He then is all thought. Sinclair rises with the lark and is a strenuous worker who believes in the Gospel of Work. He is one of the busiest men of our age. He has to read his own manuscripts for hours at a time and has to attend to a large mail. To keep in close touch with public affairs he reads over fifty newspapers and magazines from all parts of the world, besides all the more important and recent works. Upton Sinclair is an engaging conversationalist and a keen debater. Though extremely stubborn at times, he is generally genial and kind. He has a rounded philosophy of life and is very humorous. He is an intellectual giant who more than any other author of the age has fully realised the imperative need for a good and perfect physique. For years he has been a regular and distinguished contributor of authoritative articles on dietetics etc., to the leading physical culture journals in the world. His brilliant book "The Way of Life" has been regarded as one of the best books on Physical Culture. On the tennis court Sinclair is a picture of confident skill and consummate grace. He is keenly interested in Gardening and agriculture. Sinclair has laid down as a rule that his secretary should be able and eager to play a rattling

tennis match at least once a day. Sinclair's velvetty persistency has a way of unobstrusively putting down even the most tumultuous opponent He leads a simple life rich in ideals but divested of all luxury. His passionate longing for justice and a better life for the mass of the people have endeared him to the people of the world who sympathise with the sufferings of the poor and the oppressed. His courage and energy are indeed titanic. The "Library Review" of London said :— "Upton Sinclair will never win a Nobel Prize for Literature but if there were one for courage and energy it would be his".

XI

Sinclair's works never fail to create a profound and powerful impression in the minds and hearts of the readers. They compel the reader to recognise and render homage to Sinclair's literary genius. His novels are "the most living, the most moving and the most characteristic of modern Anglo-Saxon literature of America". He does not write for money. Verily has he expressed himself thus ;— "I am asked almost every day to collaborate on some literary plan, or to write a book on some other person's data or theme. I have practically never been able to do this. My books spring from my own experiences, and I have plans that will keep me busy for years". His integrity as an author is unquestionable. Sinclair happens to be one of those authors, probably the only one such author, who though honoured with an international reputation cannot even have any pretensions to being wealthy.

In his works one comes across the essence of novel writing. His books deal with human life in all its grave, gay and sorrowful aspects. As a novelist he is supreme; no less distinguished is he as a playwright. Rich humour, deep pathos, gripping interest, profound immensity, high reality, sparkling brilliance and perfect literary craftsmanship render Upton Sinclair's works immortal. His works are but the proper outlets of overpowering emotion. He is a true soul that has learned to know the agonies of poverty and trouble. These he has boldly, frankly and soul-searingly expressed in his prolific writings. Real art and highest criticism mark out his works which touch the hearts of men and sets them athinking. He is an artist, preacher and propagandist—a fine and powerful blending of mighty and invincible forces. First and foremost Sinclair is a man of action alike in life and literature. His rich and powerful voice rises high above from out of the myriad-toned babel, commanding unlimited influence and esteem from all those who are privileged to hear it. Among the distinguished Men of Letters of the world, Upton Sinclair, the "Great Pamphleteer of America" stands out unique for his lasting worth as a conscientious writer of virile fiction, drama, economics and social and literary criticism which in powerful characterisation, originality in conception

and execution, humanitarian passion, profound significance, overpowering sincerity, consistent, honest and courageous tninking, vitality and sweep of creative art, passionate human sympathy, love for justice, social vision, trenchent criticism, vivid realism, mastery and marshalling of facts, and literary grace have few equals in the world's literature. Sincerely, clearly, emphatically and inimitably does Sincliar reflect in his novels all the important phases of life on earth. His themes are the most common, important and unforgettable ones confronting humanity to-day ; and the flaming light of day he throws against the man-made darkness of modern industry has rarely been equalled. His remarkable humour and penetrative insight are often in abundant evidence when he mercilessly vindicates injustice. Always he is backed by a spacious and picturesque eloquence. He has the true artist's tireless industry and he does not allow the grass to grow under his feet. Professor E. A. Ross, the wellknown literary critic, has expressed that the ten living Americans who would be regarded as the greatest in the year 1984 are Franklin D. Roosevelt, Louis D. Brandes, Jane Addama, Robert A. Millikan, John Dewey, *Upton Sincloir*, Eugenie O' Neill, Sinclair Lewis, Thomas Hunter Morgan and Margaret Sanger.

Artist, apostle, preacher and propagandist Upton Sinclair is verily a "Super Man" in the literary realm of the world.

Swaraj in Education*

By DR. GEORGE S. ARUNDALE

UNDER the existing foreign system of education in this country neither students nor teachers can do nearly as much as you ought to do. I am working for Swaraj for the Motherland, largely because I know that until she has her freedom there cannot be a truly national system of education in this country. It is only when her soul is free that she can have free forms in which to express that soul. You cannot do as much as I am sure all of you would like to do, as I am sure the authorities of the Mission would wish they could do. You are hindered and hampered at every turn by the exigencies of this foreign system. I know it, for I have been a teacher, a headmaster, a professor, a principal of a college, an inspector of schools, and I have been the head of an educational department, that of the Holkar State at Indore. So I claim that I know something about education in this country, and I know how I was hampered until I felt that if only I could strangle this foreign system of education, I should consider I was highly blessed in being able to perform that great and patriotic act.

Look at the times of work. I have just been writing a note to a journal called *Education*, which asked my opinion about the hours of work in India generally. I let myself go and said that I had contempt for these, that they were wrong and mischievous to Indian youth. It is convenient from the foreign standpoint that work should be between ten and four, so that the Government offices might be open during the times when they are open in the West, and therefore it may be convenient that the schools should be open at the same times. Otherwise how are the parents going to manage if they have to provide one set of meals for the children and another set for themselves.

We urgently need a national system of education to get rid of all these evils that eat at the root of the health and the true citizenship of every Indian student.

But here we are, I hope, at the parting of the ways. We have a World War, and one of the objects of that World War is to get rid of the foreign system of education which we have in India. Definitely I regard that as one of our war aims, and I hope that when peace comes and when the war is over, something will be done to substitute a National System of Education for a foreign system. This work ought to begin right now. We ought not to wait until the war is over and then to start to think as to what kind of a national education we should

* **From an address to teachers of the Ramakrishna Mission, Madras.**

have. I should like to see all teachers and students in their spare time—I suppose they have not very much spare time with this foreign system of education round about them—I should like to see them planning a national system of education.

In 1914 Dr. Besant and some of us established a Society for the Promotion of National Education. Dr. Besant was the head of the Society, and associated with its activities was Dr. Rabindranath Tagore. Unfortunately owing to the political situation, while we began extremely well, sooner or later we had to disappear. Our time had not yet come, but a number of programmes of national education were produced by the Society and I think we made a step in the right direction. I myself at the time was the head of the National Training College which had its home at Adyar, and I conceitedly think it was far better than any other training college.

Inseperables

By THE REV. F. H. ALDHOUSE

THE Most Revd. Father in God, Lord Naricissus the Primate, had finished his late dinner ; it was at the then fashionable hour of 4 p. m. He was still sipping a glass of priceless port. The Primate was not an old man, but his face was lined and flushed. He was very gouty, and a number of highly spiced meat dishes, though he partook sparingly of them, were making his complaint worse. "Ah" he groaned "my foot's on fire. McGee, send for Dr. Rogerson". The chaplain hurried to give the order. The Primate was greviously down in the mouth. "Worse and worse I am getting" he thought. "Another glass of port may help" and he took it. The butler, whose vinous face was the superlative of his master's, entered. "Me Lord" he said in the soothing tones of an experienced servant, "the Master o' the choir school is wid'out. His compliments, an' he begs permission for to discourse wid your Grace. Will I give him his desire an' let him in? Oh, pardin, the liberty I'm takin', but ye are lookin' a little out c' sorts, might I have yer lave for to bid him call agin?" "O! that man again?", the Archbishop said impatiently, "always bothering. Well, let him in and tell him not to be tedious".

The butler whispered to the clerical teacher "Cut it short, Mister. The Lord is wid' gout". "Ah, McNeil" the Archbishop greeted him, "More trouble I expect. Well what is it this time? You're quite a bird of ill-tidings. But no doubt you can't help that". "Well, your Grace," the teacher said deprecatingly "I'm afraid 'tis not anything good I have to say. The boys were thoroughly afraid of Dean Swallow, but since he went, ahem! ahem! a little queer in the head, they're neither to hold or bind. 'Tis that Robin Brennon that's at the bottom of it all. I wish to heavens we were rid of that little divel!" "Well" the Archbishop queried "What's he doing now? Why don't you birch him well?" "I do, I do, me Lord, his back is still sore after what he got a week ago. I can't do it again just yet. He is everlastingly up to his tricks, but the last is the worst. He put a tom-cat into a little surplice, scarf and bands, and it made all the boys titter to see it after mice in its canonicals. And he called that cat McNeil. Nice for me, what!" "Quite blasphemous" the gouty Primate exclaimed, "I'll have no more of this. Has he any friends in Dublin?" "Yes, his uncle". "Then let him go there; let him go to——Jericho, out of here anywhere ; but expel him". "Those are your Grace's orders?" "Yes. Good-night". "Ah Dr. Rogerson! our foot is torturing us".

The ex-chorister, Robin, was standing in his uncle's—a widower's-kitchen. The avuncular relative was more than half-seas-over. "Have

ye the face for to tell me (hic) that ye are thrun out, an' ye, a big strong lad o' fourteen, think ye are goin' to come an' sponge on me? I that never spoke to yer father except in anger?"

"O please Uncle Pat" the boy pleaded "I'll work, I'll do anything ye tell me. 'Tis dark and cold and I'm afraid of the streets; do let me sleep here to-night any way".

"Ah! is that yer request? Once yer in ye'll never leave." And springing up, the worthy uncle roared in drunken fury "Get to blazes out o' here. Scoot, before I cast the contents of the room at yer head. Scram, ye blasted imp." Robin got out. He was really only wild. He had the best voice in the choir and also the artistic nature, but in good Queen Anne's time no one knew anything of psychology.

It was snowing; the sheltered life he had lived ill fitted him for the outer darkness of Dublin. He made for the cathedral of St. Palladius and lay down in the outer porch. He prayed that St. Palladius would remember he had sung his very best for him. "I'm a naughty boy, I know," he prayed. "No one here will forgive me or wants me. Please God take me to yourself." His prayer was granted: he was stiff and cold in death when the vergers found him.

The Archbishop was not told. That day he was dining again, when he suddenly stiffened in wrath "How dare you, boy, intrude here" he said. "McSherry, put that choir-boy out, he's the lad I ordered to be dismissed." "What boy, yer Grace?" the butler asked. "That one, you fool, by the door." "There's no boy here, me Lord" the butler said; "it's the shadow, an may be the gout is deludin' yer Grace." 'He was here a moment ago" the Primate insisted. "Sure, how could he get past me, me lord?" McSherry said. "Beside, the boy ye'r talking of is defuncted." "Dead!" the Archbishop cried, "How, where, when?" The butler told him.

Ever after that day the Primate was noticed to be looking towards where shadows flitted. He was given to talking to them in depreciating, pleading, or even menacing words, but Robin still was with him. No clerical help availed. Dr. Rogerson shrugged his shoulders. "'Tis your Grace's fancy" he said, "and a nasty little gouty dispepsy". And to his wife he said "the Primate's going the same way as Dr. Swallow".

The Most Revd. Father in God is believed still, after more than two centuries, to haunt St. Palladius' fane, and with him walks a choir-boy in choir dress and small Elizabethan ruff about his neck. The Archbishop does not seem to like his company, but wherever he glides the smaller figure follows.

[*Note.* The author vouches for the truth in every particular of the above story. Only names have been changed.]

Efforts and Expectations

BY K. P. K. NAIR

OUR efforts are few, really fewer than our expectations. A dream of what is to happen and how he would act on being given a chart of the future flings man into forgetfulness—flings him into an abyss of utter disregard of his own duty. A distant glimmer changes the course of righteousness. It seems as if he were affected by delirium. Thought and deliberation take the place of action and discretion. Many "ifs" dawn upon his mind where he builds a paradise. A foolish optimism finds him in a land of revelry. He adorns vanity and banishes verity. A sense of obstinate, baseless ego makes him forget himself. But, alas the shadow of ruin has been thickly following him. He has invited the fetters of the demon of destruction upon himself. Virtue and vision fail. Energy saps. And he falls a victim, prematurely, to an unnatural death.

Expectation is not everything ; what is needed is effort. Expectation displaces effort and leads by degrees to idle thoughts—thoughts that loom and look large, without life at the same time. For, unpractised silence is only a curious garment. An expectant look or attitude stimulates inaction.

Considering the other side of the question, i. e. effort, moral satisfaction is what it affords. There may be an expectation of some preferably good result. But, effort should outshine sometimes, although it is very rare. Great men have, throughout their lives, reckoned with solely exertions, as if it were a self-imposed task. Rewards they looked forward to, but only from the Supreme Being. Satisfaction, they longed to have, but it was only to an extent that would enable them to continue their moral strife uncomplainingly.

The wise say : "Contentment is natural wealth; luxury, artifical poverty". The consciousness of having done a good deed, an honest attempt to earn the means of livelihood at the expense of hard toil, a word of love and generosity from the bottom of the heart, will be remembered from day to day. Any effortless acquisition is not worth its mention. Parasites, naturally unable to face the hard facts of life, because of their mean living, are worse than the worst of living beings. It is slavish to shine in borrowed feathers. Independence and persistent efforts in conjunction with a righteous mode of living are the keynotes of success and happiness.

Expectations should be associated with efforts. The more one's expectations, the more also one's calculating tendency. Expectations beget anxiety—anxiety which deprives one of peace of mind. It is

acclaimed by all the world that "the uses of adversity though trying are sweet". Expectations do not present or permit advancement in efforts in any profession in as much as they are only potentialities. It is the means that require to be enhanced and strengthened ; the ends will speak themselves.

Efforts are substantial ; expectations, immaterial.

Inner War

We will create new forms, fresh forms made clear
Form past and present, all that we desire
As shapes of beauty to surround us, and
Incite those thoughts within us that command
The way to higher levels, like a mirror
Our own creations make the way still clearer ;
The Infinite way that points towards a star,
Way of creation, way of inner war.

—Barnett D. Conlan.

The Papanasam Scheme

By V. G. G. NAYAR, B. A.

CIVILISATION like history repeats itself. In good old days, the heathen Aryans worshipped manifestations of energy in the Fire God, the Thunder God, the Wind God and the Sun God. But today amidst warring anti-christs, the one Universal God is money. And when we hear the Technicrats of America propounding that money be done away with and substituted by units of energy like the erg, we can certainly visualise man going back in a Time Machine as it were to the prehistoric age (when too he had to seek shelter in underground caves from his enemy animals) and worshipping energy once more.

However when the ancient Hindus put up shrines near ravines and roaring cataracts, they were paying homage not only to the beauty but also to the unseen power in those falls. But the power of the water falls has surpassed all imagination when once it could be converted into Kilo Watts of hydro electricity.

The Papanasam Falls is the resort of thousands of pilgrims every year, who come for their '*Papa nasam*'—washing away of their sins by the grace of the deity worshipped there. And now the Madras Government is going to tap the real godly power out of these falls in their new hydro-electric project.

It has been calculated that while 'civilized' nations like U. S. A. have exploited up to 11% of their potential hydro-electric power, India, poor India, has not yet developed even 1% of her useful hydro-electricity. Even taking into consideration all the schemes now under way, India today has a total hydro-electric out-put of only 600,000 K. W. Of this about 85,000 K. W. is developed in Madras Province from the Pykara Scheme and the Mettur Project. The Papanasam Scheme will provide substantial additions to the existing systems and in addition to them will supply the bulk of the energy required for Madura, Tinnevelly and Ramnad districts.

The scheme is to utilise an effective head of 330′ in the passage of the Thamravarni river through Tinnevelly district. The river falls in beautiful sparkling cascades in many a tumble like the Kalyani and Papanasam falls. By the construction of a masonry dam—the Upper Dam—176′ high across the river in the foot hills of the Western Ghats above Papanasam, a reservoir of 5500 million c. ft. capacity is being formed. Water will be drawn from it by a surplus weir as well as by means of two $8\frac{1}{2}$′dr. pipes embedded in the dam and fitted with valves to control the flow. A Diversion Weir located lower down the river near the head of the Papanasam falls provides a

small storage of 28 million c. ft. for daily regulation. Two 9' dr. pipes about 3600' long form the Low Pressure Pipe Line connecting the water in the weir to the head works. In the initial stage only one pipe is being installed. The low pressure pipe line ends in the Surge Tank whence four 69" dr. Penstock Lines (only 3 initially) lead to the Power House. Three generating sets coupled to four lines of 9850 H. P. each are to be installed and the peak power of 28000 K. W. is expected to be generated when the scheme is in full operation with all the 4 penstock lines. The scheme covers Tuticorin, Koilpatti, Madura, Tenkasi, Rajapalayam, and Ambasamudram and will incorporate the existing lines in these areas The system will be linked to the Pykara at Madura. It is expected to be complete in September 1943. Completed in full for power generation, it will cost about a crore of Rupees. The transmission and distribution in the districts of Ramnad, Tinnevelly and Madura is expected to cost Rs. 75 lakhs more.

A thermal station is working at Papanasam for supplying power for the various works in connection with the scheme. From this, probably with the popularisation of electricity in view, lighting power is being supplied to a number of towns at the rate of 4 annas per unit.

There are rumours that power is going to be supplied to South Travancore, direct from Papanasam. But what is more probable is that because of their scant supply of water in the dry season, Travancore will be able to turn the tables on them, and by easily exploiting further hydro-electric resources of which there are plenty in that state, be able to supply them power for replenishing their reduced summer supplies.

Next we will examine the various components of the scheme in greater detail.

The Upper Dam stores the water and regulates its flow. It connects two hillocks and is 1160' long at top. As already mentioned it is 176' high above the bed of the river. On the top is to be an 18' broad roadway connecting the hillocks. At the bottom the dam is 160' wide. Contraction joints are provided every 100' and across these are put copper plates 1/8" thick bent to the form of the Greek letter-α. For the drainage of the dam, vertical drainage shafts are provided inside, which lead down into an arched drainage gallery $7\frac{1}{2}'$ high and 5' wide extending almost throughout the length of the inside of the dam, which is very cool and electrically lit. This can form a good air raid shelter in times of bizarre air war.

The dam is a very imposing structure and some figures will give us an idea of its immense proportions. It contains 6 million. c. ft. of masonry weighing 340,000 tons in all and is expected to cost Rs. 55 lakhs. It has a catchment area of 60 sq. miles and would on completion

form a lake 10·5 sq. miles in area at mean flood level. The foundation is 40′ below the bed and about 200′ wide.

The two pipes 8′-6″ dr. at the bottom of the dam let out the water and can be controlled by valves. It is possible to work by the flow through these pipes, two generators of 6000 H. P. each and it is proposed to erect lines here too in the long run.

The dam is built in random rubble masonry in cement mortar 1:5 with coursed rubble facing in front and rear. The front is specially pointed with 1:2 cement mortar to prevent leakage and be water tight. The fine aggregate for the cement mortar is obtained by pulverising crushed stone. Stone for rubble work is easily blasted out from the hills on either side and sent rolling down the hills to the site.

Drilling and grouting of the rocks at the ends of the dam where it juts into the rocks are being done exactly as for the Mettur Dam. By the continuously watered revolution of a toothed cylindrical socket 2½″ dr. cylindrical samples of the substrata of the rock are got. Drilling is continued to the required depth, and wherever the strata are found to be weak they are removed and replaced by masonry. At other places, the drilled hole is sealed with cement grouing forced under pressure or plugged with steel rods so as to key into the dam.

To secure an unfluctuating full supply at the low pressure pipe line, the lower dam is built. The flatness of the country at the site of the lower dam, with the scattered nature of the hills, makes impossible any storage being made here and hence the costly necessity of the upper dam for storage purposes.

The lower dam is an overflowing dam (weir) built in random rubble and cement mortar with slight front batter and rear 'ogee' curve. The 'Ogee' curve is but a curve shaped like the integrating sign in calculus ∫ and may be observed in most weirs. The dam is rather curved connecting an inlet in the centre of the river to either bank and there are expansion joints at each curve. It has a catchment area of 128sq. miles and an area of water spread of 225 acres. It is 35′ high above the river bed and contains 80000 units of masonry as against the 490000 units in the upper dam.

Between the upper dam and the lower dam, the Serval river, a tributary of the Tamravarni joins the Tamravarni river and gives a perennial supply to the lower dam irrespective of the controllable supply from the upper dam.

Just above the lower dam, the low pressure pipe line takes off from an intake chamber. The intake chamber is built to one flank of the river to prevent undue silting up and sludge deposition inside the pipes. There are iron railings bounding the intake chamber preventing big floating bodies from getting into the pipe.

The low pressure pipe line of 9'dr. is being put up by the Hume Pipe Co. Ltd. India. There is a factory at the site where Tata steel is being rolled and riveted into pipes. The pipe line is 3565' long with a slope of 1 in 100 At bends the line is heavily anchored with concrete blocks, the heaviest anchor in this pipe line weighing 217 tons. The pipe line is supported on movable rollers on rails to allow for movement due to expansion. Besides expansion joints packed with hemp are provided to take up the expansion of the pipes between anchors.

The pipes are riveted together by pneumatic riveters, then immersed in dilute sulphuric acid to get a fresh clear surface of metal and finally painted first with white lead, and then with black and red paints on the outside.

The pipe line weighs 0·23 tons/foot, thus consuming about 815 tons of metal in all. The thickness of the pipes varies from the usual $\frac{3}{8}''$ to $\frac{1}{2}''$ at bends.

The low pressure pipe line ends in the surge tank. The surge tank acts as an elastic buffer absorbing and moderating sudden changes in pressure which may be caused at the penstock and which would if not allayed prove dangerous. Water can rise up in the surge tank if pressure rises up abnormally. It consists of a cylindrical well 49' high of 25' outside dr. and 9' inside dr.

From the surge tank begins the penstock. This is a high pressure pipe line 69" dr. put in a steep slope of 1:19 and heavily anchored. The one pipe of 9' dr. branches into 3 of 69" dr. There is a fall of 350" from the surge tank to the power house. The pipe line is 675' long and the terminal anchor is no less than 800 tons in weight. The thickness of the pipe varies from $\frac{5}{8}''$ at upper reach and $\frac{11}{16}''$ at lower reach to $\frac{3}{4}''$ at bends. The penstock is carried down an elaborately built stair like slope to the power house.

In the power house, the water in the penstocks feed 3 generators of 9850 H. P. each. The turbines driving the generators would be of the pressure or reaction type unlike the impulse or Pelton wheel type at Pallivasal etc. The reaction turbine is encased in a large chamber and is drowned in water. It works by the pressure of in-coming water thereby using up the potential as well as the kinetic energy of the water.

The turbines rotate by the pressure of the impinging water. The rest of the story is easily told. A magnetic field is coupled to the turbine and thus kept rotating round a stationary armature with a large number of copper conductors wound on it. Every student of electricity knows what would and must happen. An E. M. F. is developed and is collected by a set of brushes as it is being generated. A fall of water has been converted into a flow of electricity.

The voltage developed is suitably transformed in big oil transformers and power is supplied to the various villages and towns for lighting and driving.

What about the water? Bereft of all its high head and fury, the water from the power house rejoins the river Thamravarni by a tail race.

There is an overflow of beauty and wealth of power in the Papanasam Falls. The beauty remains, but the power is exploited by Master Man. Here again Man has scored a triumph over the tyrannic Dame Nature and made her work for him at his own door.

The Poet can find only 'books in running brooks'. But the Engineer has come to his rescue and enlightened and enlivened a whole province with power from the same brook. Hallo Poet! You can now go on reading books at dead of night without 'burning any mid-night oil'.

But hats off to the Engineer!

Ahamkara

By SWAMI SIVANANDA

AHAMKARA or egoism is the self-arrogating principle in man. It is a vritti or modification that arises in the mind. Patanjali Maharishi calls this by the name Asmita. The same mind assumes the form of egoism when man self-arrogates himself. Ahamkara manifests first and then comes "Mamata" or "mineness", time and space.

This baneful egoism generates actions, desires and pains. It is the source for all evils. It is illusory. It deludes people. Though it is nothing, it is everything for the worldly people. It is associated with 'mine-ness'. It is born of Avidya or ignorance. It springs from false conceit. Vanity fosters it. It is the greatest enemy. If one renounces this dire Ahamkara he will be happy. The secret of renunciation is renunciation of egoism. Ahamkara has its seat in the mind. It is under the influence of egoism man commits evils and wrong actions. It is deep-rooted. Anxieties and troubles proceed from egoism. Ahamkara is a veritable disease. Pride, lust, anger, delusion, greed, jealousy, love and hatred are the attendants of Ahamkara. Ahamkara destroys our virtues, and peace of mind. It spreads the snare of affection to entrap us in it. He who is free from egoism is ever happy and peaceful. Desires multiply and expand on account of egoism. Our inveterate enemy of egoism has spread about us the enchantments of our wives, friends, children whose spells it is hard to break. There is no enemy greater than egoism.

He who neither desires nor dislikes anything, who preserves the serenity of his mind at all times is not affected by the feeling of egoism. There are three kinds of egoism in the three worlds. Of these two kinds of egoism are beneficial and of superior nature but the third is of a vile kind and is to be abandoned by all. The first is the supreme and undivided ego which is eternal and which pervades through the world. It is the supreme soul (Paramata), besides which there is nothing in nature. Meditate on the formula, "Aham Brahma Asmi" (I am Brahman). Indentify yourself with Brahman. It is Sattvic Ahamkara. That knowledge which makes us perceive our own Self to be more subtle than the tail end of paddy or to be as minute as the hundredth part of a hair and to be ever-existent is the second kind of Ahamkara. The two kinds of egoism are found in Jivanmuktas or liberated sages. They lead to the liberation of men. They will not cause bondage. Hence they are of a beneficial and superior nature. The third kind of Ahamkara is the knowledge which identifies the 'I' with the body composed of the hands, feet etc., which takes the body for Soul or the Self. This is the worst or basest form of egoism. This

is found in all worldly persons. This is the cause for the growth of the poisonous tree of rebirths. Those who possess this kind of egoism can never come to their right senses. Countless persons have been deluded by this form of Ahamkara. They have lost their intelligence, power of discrimination and power of enquiry. This kind of egoism produces baneful results. People come under the influence of all evils of life. Those who are slaves of this form of Ahamkara are troubled by various desires which induce them to do wrong actions. It debases them to the state of a beast. This kind of Ahamkara should be ruthlessly annihilated at any cost. This base Ahamkara should be destroyed by the other two kinds of Ahamkara. The more you thin out this egoism, the more you will get knowledge of Brahman or the light of the Soul.

Again there are three kinds of Ahamkara viz., Sattvic egoism, Rajasic egoism, Tamasic egoism. Sattvic egoism will not bind a man to Samsara. It will help the aspirant to attain the final emancipation. If you try to assert "Aham Brahma Asmi" (I am Brahman) this is Sattvic egoism. Even in Jivanmukta there is a slight trace of Sattvic egoism. He does actions through this Sattvic egoism. "I am a king. I know everything. I am very intelligent." This is Rajasic egoism. "I am a fool. I do not know anything." This is Tamasic egoism.

The literal meaning or Vachya Artha of "Aham" pada is Aham Vritti that arises in the mind, the little 'I' which identifies itself with the physical body. The indicative meaning or Lakshya Artha of "Aham Pada" is Atman or Brahman, the big or infinite 'I'. Mere illusion (Maya) is the cause of egoism. Knowledge is the cause of egoism. Knowledge is produced through the illusory objects such as the body, tree, river, mountains, cow, horse, etc. If the objects do not exist, we can neither think of nor know anything. If there are no objects, we will have no knowledge of objects at all. Then egoism the seed of Manas will be absorbed.

The idea of 'I' which is the nest containing all frailities is the seed of the tree of mind. The sprout which at first germinates from the seed of Ahamkara is Buddhi or intellect. From this sprout, the ramifying branches called Samkalpa take their origin. Through such a differentiation, the mind, Chitta and Buddhi are but the different names or qualities of the one Ahamkara. The branches of Vasanas will naturally produce innumerable crops of Karmas but if, with the sword of Gnana, you sever them from the heart's core, they will be destroyed. Cut the branches of the dire tree of mind and eventually destroy the tree at its root completely. Cutting the branches is only a secondary thing, the primary being the eradication of the tree at its root. If you through virtuous actions destroy the idea of 'I' at the root of the tree (mind) then it will not spring up. Atma Gnana or knowledge of the

Self is the fire, which destroys the conception of the Ahamkara, the seed of the tree (mind).

There is another classification of egoism viz., gross (Sthula) and subtle (Sukshma). When you identify yourself with the gross physical body it is gross egoism. When you identify yourself with mind and Karana Sarira (seed body) it is subtle egoism. If you destroy pride, selfishness, desires and identification with the body the gross egoism will perish but the subtle egoism will remain. You must annihilate the subtle egoism also. Subtle egoism is more dangerous. "I am a rich man. I am a king, I am a Brahmin." This is gross egoism. "I am a great Yogi. I am a Gnani. I am a good Karma Yogi. I am a moral man. I am a good Sadhak or Sadhu." This is subtle egoism. There is another classification of Ahamkara viz., Samanya Ahamkara (ordinary egoism) and Visesha Ahamkara (special egoism). Ordinary egoism is present in animals. Visesha Ahamkara is present in human beings.

You say "This body is mine." The vultures, jackals and fishes also say, "this body is mine." If you peel off the layers of the onions one by one, the onion dwindles into an airy nothing. So is the 'I'. This body, mind, Prana, senses etc., are all combinations of the five elements and Tanmatras. They are all modifications of the Prakriti only. Where is the 'I' then? This physical body belongs to Virat, Astral body to Hiranyagarbha, causal body to Ishwar, where is the 'I' then? 'I' is an illusory nothing fabricated by the juggler, mind. Nothing can be said to exist, which is not produced by some cause. This body which is produced through Karmas is not itself the cause. The knowledge or consciousness that we have of it is itself illusory. Therefore Ahamkara and other effects which are produced through the delusion of knowledge are also non-existent. The real 'I' is only Sat-chit-ananda Brahman only.

Just as the motion of the train or the boat is transferred to the trees, so also 'I' is transferred through the jugglery of the mind to the body, mind, Prana and senses. When you say "I am stout. I am lean," the 'I' is transferred to the senses and you identify with the senses; when you say, "I am hungry, I am thirsty" the 'I' is transferred to the Prana, you identify yourself with the Prana; when you say, "I am angry. I am lustful," the 'I' is transferred to the mind. If you identify yourself with the Supreme Self, all false identifications will vanish.

If you kill the commander of an army you can very easily subdue the soldiers. Even so if you kill the commander, egoism in the Adhyatmic battle-field you can very easily subdue the soldiers viz., lust, anger, pride, jealousy, greed, delusion, hypocrisy who fight for their master, egoism.

Try to attain Brahman by means of the first two kinds of superior egoism. If you are firmly established in that supreme immaculate state wherein even these two kinds of superior egoism are abandoned one by one, then such a state is the Imperishable abode of Brahman. Do not identify 'I' with the physical body. Identify yourself with the supreme Self or Para Brahman.

You might have reduced or thinned out your egoism to a very great extent but if you are still susceptible to censure and praise, know that the subtle egoism is still lurking in you.

An aspirant who treads the path of devotion destroys his egoism through self-surrender or Atma Nivedan, to the Lord. He says, "I am Thine my Lord. All is Thine. Thy will be done." He feels he is an instrument in the hands of the Lord. He dedicates all his actions and the fruits of his actions to the Lord. He feels that there is nothing but the Lord, that everything is done by the Lord, that even an atom cannot move without Him and that all live, move and have their very being in Him alone.

A Karma Yogin destroys his egoism through self-sacrifice. A Gnana Yogin kills his egoism through self-denial or self-abnegation, through Vichara and the practice of Neti neti. "I am not this body, I am not mind. I am not Prana. I am not the senses" and through identification with the Supreme Self by meditating on the formula "I am all-pervading Self or Brahman."

May you rest in the big, infinite 'I', the pure Sat-Chit-Ananda Brahman and enjoy eternal bliss by annihilating this little illusory 'I' the product of Maya through self-denial or self-sacrifice or self-surrender.

Something Remains

By Prof. BALDOON DHINGRA, M.A. (Cantab), C. F. (Paris).,
Dip. J. (London).

This is my day of burning. Bring my wealth,
Bring in whatever I have won from men—
My house, my books, my furniture, and then
Throw on my fame, my comfort, and my health.

Make me a Savonorola pile of all
My eyes can see and all my thought can reach,
My pen, and all that I might sing or teach ;
Take all my senses, let the curtain fall.

And last of all take beauty from my brain
To light the fire. The ashes then dispose
Beneath a thistle and beneath a rose,
And go you home to your affairs again.

But listen—on the wind something remains
Something I know and one who loves me knows.

Alcohol—Foe of Nerves and Morals.

EXPERIMENTS made in physiological laboratories in different parts of America and of Europe have established the fact that when alcohol is given to rabbits and other animals, even in moderate quantities, the effect upon the nerves is seen almost immediately. In a short time it can be demonstrated that alchohol interferes with the normal nutritive properties of the nerve-tissue and consequently with healthy nerve-actions. The uncertain and irregular movements, the muscular weakness and the mental delirium and stupor of the habitual drinker result from alcohol. The temporary exhilaration of the nervous system is followed by a corresponding depression. The habitual use of intoxicating liquors, even in small quantities, inevitably leads to emotional excesses.

Alcohol not only irritates the membranes, but actually infiltrates the tissues of the brain and unites with the albumen to produce coagulation and hardening of that organ. This hardening process unfortunately retards and interferes with all the mental functions, inducing a long train of functional nervous disturbances.

The nerve centres in the brain are the focal points or converging centres of the human body towards which all our impressions flow. They are the seat of all our sensations or feelings, and the physical counterpart of the source of all our power and strength. They are also the material instruments through which our minds manifest. Modern science maintains that the life of man may be extended to one hundred years or longer by supplying the nerves with electrical force through proper food, and by living in strict accordance with hygienic and moral laws.

The nerves like the organs of the body are nourished by the blood. Thus the chemical energy of food is in part transformed into electrical impulse, which in turn gives energy to the muscles and to the organs of the body. Healthy functions of the nervous system depend on the presence of certain minerals in the tissues. These elements have been made available to us by nature in golden grains and in luscious fruits, vegetables and other health-promoting edibles.

Foods showing a deficiency of mineral substances cannot sustain the nerve foods for any length of time. Alcohol, so often used as a "nerve tonic" can never supply the electro-chemical energy which the sun, air, soil, water and seed have so wonderfully stored up in fruits, nuts, vegetables or in the granules of wheat in their ripe and natural state. Alcoholic tonics and stimulants must naturally deteriorate the nerve forces and aggravate, if not cause, most nervous diseases.

At least twenty-five per cent of the inmates of the asylums are victims of drink. In 1867 the Department of Seine (France) had 7,805 lunatics; in 1896 the number had increased to 21,700. In those thirty years the insane in Paris and its Departments had tripled, a rise which was in direct ratio to the development of France as the land of wine "par excellence". French statistics unmistakably show that alcohol intensifies and provokes nervous diseases by affording the most favourable conditions for the destruction of cell and nerve tissues, with its resulting weakening of nerve-force.

The inebriate may have a complete palsy of the moral sense, and yet have all the other faculties fairly acute or only slightly deranged. The moral or ethical sense is the highest perfection of character, and degenerates rapidly in persons who use alcoholic drinks to excess. The capacity to think rightly and to act rightly is blunted or destroyed while the intellectual sensibility may be apparently unimpaired.

Arguments have been advanced to support the contention that good beer should be regarded primarily not as an alcoholic drink but as a beverage containing a very small amount of alcohol and a relatively large amount of nutritive material. Some have even claimed that beer contains all the elements of the typical diet, with the exception of fat.

These conclusions were long ago blasted by Dr. J. H. Kellogg, editor of *Good Health*, who pointed out that it is impossible to drink beer in sufficiently large quantities to meet nutritional requirements without at the same time taking an appreciable amount of alcohol, capable of producing disastrous results. According to Metchnikoff and other authorities, the daily consumption of alcohol is sufficient to cause in time degenerative effects in the liver, kidneys and other vital organs, besides producing functional disturbances in digestion and general nutrition.

Dr. J. H. Kellogg insists that the nutritive material contained in beer is not of the most desirable nature. This is especially true of cereal salts, of which beer contains a considerable amount--about one-half ounce to the gallon. Cereals contain an excess of acid-reacting salts, being deficient in the alkaline bases which abound in potatoes and in other vegetables and fruits.

The humble potato contains four times as much of the alkaline bases as does barley. Thus it becomes clear that beer is a very poor food—if a food at all—for it contains more poison than it does food, and an excess of undesirable acid reacting elements.

Alcohol is a hindrance to the digestion of wholesome foods. Physiologists have adequate evidence to prove that an alcoholic does not digest his food with the same degree of efficacy as that enjoyed by total abstainers. To demonstrate his conclusions, Dr. Harry Blotner,

Boston stomach specialist, dropped pieces of hard-boiled egg-white into two glasses. In each glass he also diluted with a small quantity of plain water the digestive enzymes present in stomach juice. Into one glass only, he added an alcoholic beverage, and then allowed both mixtures to set overnight. By morning the egg-white in the alcoholized tumbler was still there, unchanged, while in the unalcoholized tumbler, the egg-white was liquefied, i. e. digested.

Dr. Blotner then secured the stomach contents of eight drunkards who had been drinking one to two pints of whisky per day for more than a week. Their digestive juices, too, had no effect on hard-boiled eggs,—"direct evidence," he stated, "that large quantities of liquor taken over a long period of time destroy digestive enzymes, and thus prevent the proper digestion and assimilation of foods." Consequently a deficiency condition due to malnutrition is inevitable.

It is absurd to suppose that spiritous liquors lesson the effects of hot weather upon the body. The practice of indulging in the use of intoxicating liquors in tropical countries and during extreme heat has been productive of very injurious consequences.

In warm latitudes, those persons who refrain from intoxicating liquors and are content with fruits, juices or similar simple beverages containing an abundance of mild fruit acids, alternated by health-giving herb teas, are not only much freer from disease, but are enabled thereby to resist, to a greater extent, the enervating influence of excessive heat. Intoxicating liquors are not only unnecessary in tropical countries and during summer weather, but they are absolutely pernicious and a definite source of disease and mortality to the white race in the tropics.

Cooler atmospheres somewhat check the effects of culinary excesses and alcoholic indiscretions, but a number of very interesting facts have come to light of late years which demonstrate indisputably the positive injury arising from the use of alcoholic liquors in northern latitudes in order to maintain and enhance bodily heat and energy. The most powerful preservative influence from cold is best attained by the moderate use of suitable and nutritious foods, chiefly undenatured carbohydrates, oils and fats.

"Take a tablespoon of honey when the craving for liquor comes on," states Dr. W. H. Graves in his *Medicinal Value of Natural Foods*. Honey has long been recognised as a food of high energy value. There are few foods that require so little digestion and that are so quickly assimilated into the blood stream and available for use as honey. The reason for this is that the sugars in most foods are compound and must be reduced to simple sugars by the digestive juices before they can be assimilated and used as energy. The simple sugars resúlting are identical with those occuring naturally in honey.

It contains small amounts of phosphoric acid (a constituent in the brain), calcium (the important element in bone-building), nitrates, sulphates and carbonates.

Investigations carried on by the Carbohydrate Laboratory of the Bureau of Chemistry and Soils, the U. S. Department of Agriculture, show honey to be a potentially alkali-yielding food. In striking contrast, refined sugar as a heat and energy-producer is not potentially but actively acid in reaction.

There are no trials, even of an unusually depressing description, that man is not able to encounter and overcome. It is apparent that all intoxicating liquors produce only a temporary stimulus, which is quickly succeeded by physiological depression. They cannot therefore impart any permanently beneficial influence. One of their first effects is to deprive the system of that self-resisting power with which nature has endowed it for extraordinary and emergency occasions. Alcohol simply stimulates unduly our reserve brain, nerve and energy sources at the expense of latent vitality.

—*Inner Culture.*

Reviews & Notices

Christian Missions—their place in India—by M. K. Gandhi. Published by the Navajivan Press, Ahamedabad. Price Rs. 2.

There is no subject Gandbiji bas not dealt with and none which he has not illuminated. But his writings are scattered over a period of over twenty years. The Navajivan Press have been rendering public service by collecting articles dealing with particular subjects and bringing them out in book form, thereby endeavouring to minimise the loss the country may feel in Gandhiji's not developing his themes in book form. The collection under review discusses the problem of Christain missionaries in India and also touches upon the larger question of tolerance.

Gandbiji's attitude to Christian missions in India is quite simple and chilling in its simplicity and truth. Gandhiji has his appreciation for the work done by these missions in the fields of education and medical aid. But the whole work, he contends, has been vitiated by a false attitude, the proselytizing zeal which is at the back of all missionary activity in general. Missionaries have the ulterior motive of conversion in all their work Coming as they do with the intention of bringing light to an inferior people, they come with an air of superiority and therefore could not quite identify themselves with the people they serve. They can understand the people better and do greatest service only if they come with service as their sole aim. They must come not as saviours condescending to do some work for an inferior people but as servants coming to do what they can to a people who, for ought they know, are no way inferior to themselves in any matter. They must shed the feeling of conversion; they must make Hindus better Hindus and not preach that the salvation of the Hindus lies in their becoming Christians. This absurd idea of Christianity being the greatest religion must go. The zeal with which Harijans are being converted en masse is indecent, to be mild. It is only taking advantage of mass ignorance offering tempting baits to a people who are not in a position to discriminate and to whom bread matters more than religion. It is an ignoble game played under pompous names. Conversion is a matter of the heart, a matter between Man and his Maker. It is sin for one to interfere in it and try to convert.

Gandbiji propounds these ideas in his inimitable, simple and emphatic manner. His position is unassailable. The book, with its message of tolerance, comes as a healing dose in the midst of religious animosities of a serious nature.

There are some reports by Mahadey Desai of talks that Gandbiji gave on various occasions on the same theme. There are also a few articles by Pyarelal, Rajkumari Amrit Kaur and C. S. The book is printed in hand-made paper and got up neatly. —*S. Vaidyanathan.*

The Marriage. By S. V. V. Published by the Alliance Company, Mylapore, Madras. Price Re. 1.

This is the collection in book form of the articles that appeared serially some years back in the "Hindu." The thirteen chapters are delightful reading, revealing an impish fancy. S. V. V.'s descriptions and pictures

are captivating in their realism and are greatly enjoyable despite the outrageously lengthy and often unnecessary digressions. The translation of Tamil proverbs into English is awkward. But in the relevant portions it is the Eternal Boy speaking who cannot fail to touch sympathetic chords in the boy in all persons.

Sri Sai Baba's Charters and Sayings Edited and published by B. V. Narasimhaswami, 74 Llyods Road, Royapettah, Madras. Price 0—12—0.

This is a precious record of the sayings of the great saint compiled by one of his sincere devotees, Sri B. V. Narasimhaswamy. "Baba, in the flesh was, to his devotees, the embodiment of the supreme spirit lighting the Sadhaka's path by his every word and action The mortal body has passed away but the "Baba" once in it now lives in the Spirit Eternal helping in the silent way he often did in the flesh, the myriads of devotees who seek solace in him. A Sadhaka however must needs have something manifest and perceptible to the senses on which to pin his faith : and the charters and sayings compiled by Swamiji will serve as a manifestation of that Supreme Spirit in words. As Lord Sri Krishna manifests himself in the Bhagavad Gita, so does Baba in the Charters and Sayings".

The compilation is doubtless a beacon on the Sadhaka's path and the precepts it contains are useful both in the world spiritual and the world material. The central idea running throughout is "Surrender All To The Guru and you get All."

மாதவீகங்கணம். Volumes I and II by R. C. Dutt. Translated from the Bengali original by V. K. Ramanathan, B.A., B.L. Published by the Alliance Company, Mylapore, Madras. Price Rs. 2 and Rs. 1—4—0 respectively.

This Tamil rendering of Romesh Chandra Dutt's novel is an entertaining work. The story is placed at the time of Akbar, the Great Moghul. A fair estimate of Akbar's court and character: glimpses of the life in his harem, with the intrigues in it; Akbar's increasing hold on the feudal chiefs of the land and his tactful mastery over them; the internecine quarrels of these chiefs—these are well portrayed in the work. The characters are lovable and one of them—Jelekha—grand.

The translation is simple. One important character in the play—the heroine's mother—goes without a name, which is a serious lapse.

லலிதா—By Sarat Chandra Chatterjee. Translated into Tamil by A. K. Jayaraman. Published by the Alliance Company, Mylapore, Madras. Price As. 12.

This engaging novel of the late Sarat Chandra Chatterjee of Bengal is rather a short story a little too long than a novel. Incidents are far and not very dramatic. But the characters are quite living and are ably portrayed. The Tamil rendering is simple and lucid.

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